

THE JUDGMENTS OF CORINTH

Part 3

“The Judgment of The Insiders”

1st Co. 5:9-6:4

INTRODUCTION

I. PAUL URGED THE CORINTHIANS TO JUDGE THE “WICKED” PERSON IN THE CHURCH.

- A. Paul termed the behavior of the man with his father’s wife as that of a “wicked” person.
 1. The word for “wicked” is “poneros”.
 2. Ponerous is used 71 in various forms in the New Testament.
 - a) It is used to describe the kind of spirits that exist. Acts 19:15-16
 - b) The Lord warned His followers of one speaking all manner of evil against them falsely. Matt. 5:11
 - c) The object of the evil man is that which is evil. Lk. 6:45
 - d) Ponerous is used with the Greek article to note the one that personifies this type of evil -- satan. 1st John 2:13, 14; 3:12; 5:19
 - e) It is behavior characteristic of the world. Cf. John 3:19; 7:7;
 - f) It is used of behavior practiced in the church at Corinth that could spread. 1st Co. 5:13
- B. Paul reminds the Corinthians of a prior admonition to not keep company with fornicators.
- C. Paul advised that the proper response to his admonition was for the Corinthians to “put away” such a person from out of the local church. Vs. 13
 1. The word “put away” is exairō which is used in Scripture of lifting out of a thing -- “*to exclude, to remove, to drive away; to put out completely.*” -- Reinecker/Rogers lexicon cf. 1st Co. 5:2
 2. The phrase “from among you” is a phrase that denotes the removal of one from the group. Cf. Acts 20:30 (use of those within the church at Ephesus who would arise to teach perverse things)
- D. The basis for the Corinthians response to the believer’s behavior is explained by Paul in verse 5.
 1. Paul uses a different word -- “deliver” to indicate the action the Corinthians should take.
 - a) “Deliver is the word *paridomi*” which is used in the New Testament of handing someone over to the authority of another for the purpose of them rendering a response. Cf. Matt. 17:22; 20:19 (Jesus described this is what would happen to Him)

- b) “Such an one” -- ones like this.
- 2. There is a two-fold purpose of the Corinthians taking such action.
 - a) “The destruction (olethros -- “**external ills and troubles by which the lusts of the flesh are subdued and destroyed**” -- Joseph Thayer) -- of the flesh.” cf. 1st Tim. 6:9 (those determining to be rich fall into)
 - b) The salvation of the “spirit”.
 - (1) “The spirit” is dealing with the human spirit of the offending believer. Cf. 1st Co. 2:11 (knows the things of a man); Eph. 4:23 (a part of the mind)
 - (2) “Saved’ is the aor. Pass. subj. Of sozo to save physically (Mk. 5:23) and spiritually (John 3:17)

II. PAUL URGED THE CORINTHIANS TO JUDGE BETWEEN BELIEVERS IN MATTERS PERTAINING TO THIS LIFE.

- A. The qualifications for saints judging matters established by the apostle Paul. vs. 2-3
 - 1. Saints shall judge the world. vs. 2
 - a) Krino as used in this context denotes a future judgment when believers will be co-judges with Christ -- a legitimate basis for advocating why believers are capable of judging.
 - b) “The world” is used in Scripture of the people of the World System. John 3:17; 7:7; Lk. 21:34
 - 2. Future judgment of the world and angels qualifies the believers to judge the things pertaining to this life. Vs. 3
 - a) “Unworthy” is a Greek word anxios which means to be **incompetent, unfit**.--BYM morphology
 - b) “Smallest matters” is the superlative of the Greek word miros -- **smallest, least**. cf. 1st Co. 4:3; Matt. 25:40
 - c) “This life” is biotikos -- emphasizes the things pertaining to physical life. vs. 3 cf. Lk. 8:14; 21:34 (of the cares of this life);
- B. The apostle Paul establishes the system for judgment in the local church. Vs.4
 - 1. Paul uses a third class condition to emphasize the possibility of believers attending to. cf. 1st Co. 6:6-7
 - 2. Those appointed the judge matters in the church are those “*least esteemed*” -- exousia -- **nothing ones of little authority**, cf. Rom. 14:3

CONCLUSION